

## Notes and Comments

By JOSEPHINE K. HENRY.

The papers are all printing pictures of President Roosevelt in his bear hunting garb. It is hard to reconcile such a picture with the dignity of a President of the United States. No wonder brain took to the woods before a gun was fired. The man in the White House seems to have a burning desire to show what an expert he is in the handling of a gun. He reached the Presidency by a round about route because

He rode up San Juan Hill,  
And then rode down again.

and now he is there, his tendency to go gunning does not seem to have subsided. President Roosevelt called Thomas Paine a "filthy, little atheist," when he was neither one. The patriot statesman, Thomas Paine made an immortal name, not by fighting Spaniards, and hunting bear, but by inspiring our revolutionary fathers by burning words and grand ideas with such patriotism for a just cause, that they won their independence from England, and made a President of the United States possible. Thomas Paine uttered one sentence: "The world is my country, to do good is my religion," that will live as long as language endures, and when battles, guns, bears, presidents, and even republics, will have given place to better things.

Anaheim Preacher Creates Sensation.

Rev. L. D. Ross at the close of a revival, struck out on some new lines. He told the mothers in his congregation to stay away from church at night, and keep their boys and girls off the streets. He did not mention what was the duty of fathers in regard to attending church, staying home at night, and guarding the morals of their children. The brethren make the laws to guide the conduct of the women in the church, and the brethren are a "law unto themselves." Rev. Ross further states from his pulpit, so the press reports that most church members could not be trusted, and were not as good as the majority of those who did not attend church. This is exactly what the Blue Grass Blade has been saying for years, and no one contradicted it, and since it is being proclaimed from the pulpit "seems like" the B. G. B. is right.

Rev. Ross further said "that if the the secret thoughts for one day of those present, were posted in a public place, murder, riot, and suicide would fill the streets with blood."

If Rev. Ross is telling the truth, how long will it be under Christian influence before we have "Peace on earth and good will to man" leaving women out entirely for there is not a

hint in the Bible about "peace on earth and good will to women." It seems to me this style of preaching is telling tales out of school. Rows among the righteous have been going on for centuries, but if what Rev. Ross says is true Christianity is not as great a civilizer as it claims to be.

Uncle Jake's Experience.

In Will Allen Dromgoole's "Wonderful Experience Meeting," Uncle Jake gives his experience as follows: "Brudderin, las night I went off in er ranch. En der ranch I wuz translocated up inter de heabens—jes lack I wuz, in my ole close, hongry en po'en bent wid de mis'ry en all. En when I got dar, in my ole rags, I jes' stood et de do' shame ter go in whar dey uz all dressed up in dey Sunday close en all. Look lack dey uz habbin' a picnic or else dey uz all gwine on a scursion somewhars, dey uz all so fine, en had so many nice fixins I stodd, en stodd on de outside twell I couldn't stan no' count ob de col, en de hit uz, Chris'mus, I wuz jes bout ter t'n way en a long back home whar I cum fum, en I knowed I ud never be able ter keep up wid de style lack dey uz all containin ob up dar, when de front do' opened en Marso Jesus Hise'e walked out on de front pecazzy, en sez He to me "What de matter, Unc' Jake? What am de incension ob you' had feelin's?"

He jes' step back ter de do' en retch his han' fur de bell han' been when de do' wuz opened, sez he ter de gyardeen ob it, sez He, "Peter, jes let Unc' Jake step inside dar a minit'. En I stepped in long o' Him drappin my ole hat on de do' step, en shadin' ob my eyes fum de glory, en des, a walt'n. Well, Brudderin, He jes' glanced down et dem golden sreats en den up et my ole rags, en sez He, "Unc' Jake jes rip up one ob de bricks out'n dat pavement en go buy yo'sef som close; den come up dem golden stars yon'er ter de ball-room."

Buy yo'sef de weid'n gyarmint fur de bride groom sholly gwine spect yer ter dance et de infair t'nighit. En sez He "don't hab no termodyity 'bout spendin ob de brick, hit's yo'en, en dey's plenty no' here, des a-doin miffin. Spen' it all; en what's lef' go buy yo'sef oystchers wid hit."

En, den I woked up out'n de ranch. En hit uz col, en de chillen uz hongry en de breakfus skimp. But I's here ter testery et dat ain't henderin' o' me none. Hit's wam in heab'n whar dey's all habbin dar Chris'mus, tukky oystchers en all. I'll get dar bibeey, en de pavemints u'll keep, en de dey's 'col' en dey ain't no thief, en no mo' en no rus' fer ter cranker ob' em.

So sez I, "bress de Lawd! I kin wait fer de Chris'mus ober yon'er."

## A GIGANTIC CONCE GAME

By HARRIET M. CLOSZ.

A recent telegram from New York gives plans and specifications for a \$20,000,000 church which a few aspiring (?) Catholic priests expect soon to be able to build, believing that within a few years the Pope will move the Holy Sea from Rome to New York. After talking over the plans the promoters say: "If the people will furnish the money we will build the church."

Were we to accept the statement literally as we are expected to accept the Bible, we would be willing to furnish our share of the money in order to have the pleasure of watching an army of bloated bishops, priests and cardinals doing a "stunt" at hod carrying.

The church would be well worth the cost and a unique monument to labor if the originators of the scheme would perform the mental tasks. But the wily priests did not mean they would build the church. They should have said: "If the people will furnish the money and do the work and continue indefinitely to support it, we will occupy the magnificent structure and exclude the people who through sickness or misfortune are unable to pay the various exactions of God." Surely these priestly intrigues are growing to such proportions that exposure must follow.

If such a church structure is deemed necessary why is not the private fortune of the Pope, which aggregates tens of millions, drawn upon to build it? Or why are not the princely incomes of arch-bishops and cardinals assessed for the purpose? Why should the poor over-burdened people be called upon to furnish the stupendous sum of \$20,000,000 for a church while many of the children of New York and other large cities can attend school but half a day because of lack of funds to supply buildings and teachers.

But the Catholic church does not want enlightenment about the present life and its duties and enjoyments. Their motto is: "Hand over your money or to hell you go on the double quick."

A short time ago the schools of Chicago were on the verge of closing entirely. No money in the treasury to sustain them. Had the untaxed church holdings in the United States which amount to over \$2,000,000,000 paid its just contribution to taxes, such a deficiency would not have appeared. A serious time periodically arises in regard to locations for kindergartens, but so the churches of the country open their doors for the babies? No, the children who are to be the citizens of tomorrow are excluded from these gloomy piles of stone and bronze which the parents support and which occupy the most prominent and valuable corners of

city property. These Holy structures would be desecrated and defiled by the innocent prattle of childhood or the ringing laughter of youth. Their sacred precincts must only echo the monotonous chant of priests and the supplications of penitent sinners. Their darkened interiors must preserve the superstitious awe of the dupes who support and make perpetuation of error possible.

If the Holy Sea is to be moved from Rome to New York we may consider this \$20,000,000 church only a beginning of what will be asked for in the future. A duplicate of the Vatican will have to be furnished with all its expensive accessories, for not a single treasure will be sacrificed to provide means to build a new world church. The wealth stored within the Vatican walls would put the civilized world out of debt, and the gold and silver and costly robes locked in the treasure vaults of old world churches would ransom the rulers of the earth. A report of the riches possessed by one church in Spain says: "If all the Kings of Europe should gather their treasures and precious stones they could not buy half the riches of this treasury." And this represents but one institution. We cannot comprehend such riches. The thought staggers the human intellect, and yet Jesus and Joseph and the Virgin Mary had neither permanent shelter nor assured sustenance and his disciples lived upon fish and herbs and slept in boats or tents. Do we, as Americans, approve of inaugurating a reign of the priesthood; shall we permit ourselves to be bound hand and foot in this world and perchance condemned to hell hereafter?

Are we of the United States to furnish \$20,000,000 to build a church while these useless riches lie idle in European churches? Are the over-worked, underfed, poorly housed masses to contribute of their meagre earnings to support this institution asked for by these audacious priests?

Americans boast much and pride themselves because they have thrown off the yoke of Kings. It is now necessary to "quit ye like men," to stand erect and throw off the crushing burden of church building and ecclesiastical domination which threatens annihilation as a nation.

This request for the people to furnish the stupendous sum of \$20,000,000 will in a little while become a command. It is reflection upon the good sense of American people and should at once be repudiated and its originators severely rebuked.

Kidder's Virgin Mary.

The Blade has now printed the fifth edition of the "Virgin Mary" the most famous infidel tract of its length ever written. This is the article for which we were arrested, tried and acquitted, by the United States Court at Louisville. Price, 10 cents each, or 12 for \$1.00.

## THAT ROYAL RUSSIAN ROW

By HARRIET M. CLOSZ.

I would like to supplement the remarks of Dr. Wilson and Mrs. Henry in regard to the divorce which it is expected the Christian Czar of Russia will procure from the Czarina because she has given birth to no male heir. The ground upon which divorce is to be granted will be that she is not a real member of the Greek Catholic church as she did not comply fully with the rites when baptized and is therefore not legally the Empress. A special correspondent from St. Petersburg says:

"The Greek church requires immersion absolutely without clothes. The Czarina flatly and persistently refused to comply with these regulations. The church declared the rule had never been changed and never would. The Empress-elect remained firm and the church compromised by allowing the ceremony to proceed with the candidate wearing a single white garment."

The telegram does not state whether the priests decreed whether the "single white garment" should be a gauzy chemise which emphasized her charms or whether it should simply be a pair of trunks or pants. The boast of the church that the rule of nude baptism has never been changed and never will, should show to women where they stand and what they may expect at the hands of priesthood. But we predict that before this divorce incident is closed there will be a compromise in favor of women for if there is danger of women repudiating the church entirely, concessions will be granted in order to hold them a while longer. It is safe to conclude that the rule had never been changed until the Czarina rebelled.

Imagine the army of nude women who have publicly joined this branch of the church and been anointed with oil by the priests, and we wonder whether the *Jus Primae Noctis* was not also enforced by these spiritual rulers.

Though women were subjected to this humiliating rite of nude baptism it does not appear that male members were attended by nuns or holy sisters. Oh, no! Women must be debased and degraded and made ashamed to hold up their heads and assert their individuality and through the ages they have borne with patience these degrading mandates and the assurances of emancipated men and women have not been sufficient to fully arouse church women from their belief in the inherent sinfulness and uncleanness of the sex. If this Royal Russian row has the effect of showing to women the degradation of the position that they hold under church laws and the unjust acts practiced upon them, the birth of these daughters of the Czar will have accomplished good, even though the Holy Synod proclaims them illegitimate and the Czarina a prostitute. The thousands of women from the common people who doubtless objected to the indignity of being baptized in the garb of mother Eve were overruled. The masses of the working people are not considered by the church except in furnishing funds and children. It takes royalty to create a sensation, and it is to be hoped that the Czarina will stand valiantly by her rights as a woman and a human being, and the good sense of civilized people will vindicate her and their sympathy sustain her.

We need these exposures of religious rottenness which is supported by church canons and fostered by Christian chicanery.

## THE Y. M. C. A. WEEK OF PRAYER

It must have been an Irishman who, in failing to express himself satisfactorily, said that every time he opened his mouth he put his foot in it. I have never yet discovered any one who can compare with a Christian in making contradictory and misleading statements. This is the Y. M. C. A. week of prayer all over Christendom. A zealous member says: "After all a praying committee is as good as a finance committee."

Further along in the statement I find this: The members are expected to give proof of their zeal and send in sufficient collections to meet the \$25,000 deficit. If prayer is so effective why are not outsiders moved to make good this deficit instead of expecting members to contribute? If prayer committees are as good as finance committees we ought to turn over our public debt to prayer makers for liquidation. Or our billion dollar appropriations might be paid without the regular method of taxation, or our constantly increasing pension bills could be reduced by handing them over to a praying committee. Such proceedings must be while the Eddy school call mind over matter.

## CHURCH ATTENDANCE.

Chicago and Eastern cities have been seeking to prove by actual count that the church attendance is not only normal but increasing. An aristocratic suburb reports "there are more backsliders than attending members on the rolls." The truth seemed to slip their heads before there was time to suppress it.

Now what does that mean? It means that the one-third of the people who are reported as attending do so simply from social reasons and as a policy dodge. It means that the great mass of people are discovering that nature's voices speak a varied language to the developing sensibilities which have been deadened through ages of church suppression. It means that the art which for centuries adorned only the walls of Kings and Popes, is now being sought and enjoyed by the workers of the world. It means that the musical productions once held to be sacred to the sanctuary are now being appreciated by common human beings. It

means, in short, that church influences are neither civilizing nor humanizing, that its creeds and rituals are unjust and debasing and that its adherents are narrow and bigoted. It means that the gospel of humanity taught by Infidels is carrying everything before it and the Doctors of Divinity are preaching to empty pews.

HARRIET M. CLOSZ.

## DR. MURRAY-ARON'S

ARTICLE FOR THE BLADE WAS RESPECTFULLY DECLINED

I have received from Dr. Murray-Aaron, of Washington, D. C., a private letter and an article for the Blade, and a self addressed and stamped envelope.

I glanced over the two, caught the trend of them, and, without careful reading, mailed them in the envelope with nothing else.

The private letter seemed to indicate that Dr. Murray-Aaron had communicated with some Government officials, at Covington, Ky., I think, and had been told that he could have punished me for what I had said in the Blade, about Dr. Murray-Aaron, and that he would be glad to have the job. I did not see that it mentioned what the charge against me would be. The letter intended for publication was quite fulsome in praise of me, but severe, underrating and belittling Dr. Wilson.

I would have written about the same thing about Dr. Murray-Aaron, had not Dr. Wilson written it so that my first knowledge of the matter was reading it in my own paper.

If the letter of M-A, had introduced any new matter, in his favor, I would have printed it, though it was quite long, otherwise I saw no reason to do so.

Dr. Murray-Aaron had had his say, and it was printed in full in the Blade and Dr. Wilson answered it.

It seems plain to me that Secretary Jamieson might naturally have supposed that Dr. M-A sent his name for membership in the National Liberal Party, with a note very highly commending the organization.

Dr. M-A seems to be a man of means, and when Secretary Jamieson sent him the notice of his annual dues of \$1.00, the elegant thing for the Doctor to have done would have been to send the \$1.00 expressing regret that mistake had caused any trouble, or at least politely to have declined the payment of the \$1.00, but the tirade of abuse to Secretary Jamieson were entirely indefensible. Dr. M-A, as an assistant editor of Cram's exceedingly valuable atlas, a copy of which the Doctor presented me, is a very valuable man.

In connection with my proposed Palestine tour I have had occasion to use the atlas very minutely, and find it, by far, the most valuable I have ever seen. But none of us seemed to know the doctor in the role of an infidel propagandist, and his claims, in that line, simply stunned us.

The Doctor should have inscribed on his coat-of-arms, "Ne sutor ultra crepidam."

## THE CRIMSON-WHITE

University of Alabama, Ain't Stuck on the Blade.

University, Ala., Oct. 21, 1902.

Editor Blue Grass Blade: Dear Sir:—Please discontinue sending your paper to the Crimson-White. We have no place in our table for it. Any man that will publish such a thing as that sheet just as well resign himself to hell for that's his eternal home. I know you don't believe that but your days, poor old man, are not so very many more and the sad realization of the fact is not far distant.

Ere long you will realize the fact that that book, the Bible, is no worthless composition, but that it is authentic. Keep that damnable thing; don't send it here. This is the unanimous desire of the board. Yours for Christian living and influence, BOARD OF ELDERS OF CRIMSON-WHITE. Per Frank M. Lette.

Answer—Well, Frank, I admire your frankness, but that's about all I can say for you.

I would have liked you more if you had called my paper that damned thing, instead of "damnable thing." "Damnable" sounds like you wanted to say something but were afraid to do so.

Just bust out and cuss a blue streak some day, son, and you will feel better.

You will feel just like you do, when you have had the belly-ache from colic and have given a big belch.

It hurts any man just to be aching to cuss and be afraid to do it.

I don't know how the Blade got to you, boy. Guess Mr. Hughes would not have sent it unless some body had paid him for it, or you had asked to exchange. I never heard of you before.

It's the first instance of a newspaper and a "University" that I ever heard of combined in one. How did you get that name "Crimson White"?

Some day some wicked fellow will say it's because your "sins are as scarlet," while your "outside" is white like the New Testament sepulcher that J. C. talked about.

Yes; it's true I am a little "old" and a heap "poor," and I reckon if I had stuck to my preaching job I would have had more money; but I was rich when I was a sky-buster and had a fool notion that my own self-respect was worth more than anybody's money, and while I still enjoy my self-respect there are times when I wish awful bad I had some money.

Frank, son, I guess you are not one of the kind that lays any store by science and you are on the winning side for money—better stay there, boy.

That story about hell used to skeer me when I was a kid, but it don't frighten me any now to count on. You will have to get up some new

## "AINT YOU GOT NO HOME?"

OR ARE YOU NOT SATISFIED WITH THE HOME YOU HAVE? DO YOU WANT TO MAKE A CHANGE? THEN TAKE ADVANTAGE OF THE

## LOW ROUND TRIP HOMESEEKERS

OR THE ONE WAY SETTLERS  
RATES OFFERED BY THE

LOUISVILLE, HENDERSON & ST. LOUIS RY.  
THE WORLD'S FAIR LINE.

TO THE WEST AND SOUTHWEST--TICKETS  
ON SALE FIRST AND THIRD TUESDAYS IN  
EACH MONTH UP TO, AND INCLUDING APRIL  
21, 1903. ASK US FOR RATES - - -

L. J. IRWIN,  
Gen. Pass. Agt.

GEO. L. GARRETT,  
Trav. Pass. Agt.

LOUISVILLE, KENTUCKY.

schemes for us fellows. Jim; take him off the list; we will have to try to get along without him.

STRICKEN AS  
HE OPENED PRAYER.

New York, Nov. 10.—Dr. John Reid, of the Memorial Presbyterian Church, one of Brooklyn's best known ministers, was stricken suddenly in his pulpit just as he was beginning a prayer. His collapse was caused by acute indigestion and his condition is reported as being serious.

The church was crowded by a fashionable congregation when the minister was overcome. Several of those sitting near the pulpit sprang to his aid and caught him as he fell. A doctor who was present worked over him 15 minutes before restoring consciousness. The minister was taken to his home and the congregation, which had been greatly excited, dismissed.

Comment—This account from the Associated Press, is almost identical with that of Rev. Dr. W. F. V. Bartlett, in Lexington, and it seems to me that in the last few years I have seen as many as a half-dozen accounts very much like that. I remark now as I have frequently done, in cases of such visitation of providence, that the fact of the man being a preacher had nothing to do with his dying, but, at the same time, it indicates that a man's praying does not, at all, assure him the protection of any God, and it seems to me that if a single instance would happen in which an infidel speaker would fall dead, or paralyzed, just as he began an infidel speech it would be mentioned, as significant, by the pulpit and the religious press of the whole country.

DOWN FOR FIVE "DOG FENNELS."

Bridgeport, Nebr., Oct. 22, '02.  
C. C. Moore:

Dear Sir:—I am one of those that want to see you have the opportunity of visiting Palestine in order that Prethought may be the gainer by having a truthful book written concerning that part of the world, and will agree to take five copies if they are needed to make up the required number. Otherwise one copy will be enough.

Hope to see the Blade Magazine soon to make its appearance as I am also a subscriber to it. Wishing you and the Blade success, I am,  
Yours very truly,  
DR. V. ANDERSON.

BROTHER LIBERALS:—I make a specialty in the treatment of Hemorrhoids. When a patient comes to my office for treatment, I do not take any pay until cured. Owing to the fact that a large number suffering from piles are not able to come here to be treated, I have formulated a home treatment that costs but five dollars per month, including the necessary correspondence between patient and physician. A number have been thoroughly cured with one month's treatment, others by the use of two, while others have required four and five. My home cure can be sent through the mails to any point in the United States. This treatment gives immediate relief, and is a perfect cure. I guarantee perfect satisfaction in every case entrusted to my care or refund the money. Write for the "Little Red Booklet," and learn for yourself. It is free for the asking.

Address DR. STOWE'S CHEMICAL CO., 119 North Sante Fe Ave., Salina, Kansas.

"BEHIND THE BARS: 31498."

My Book That I Wrote in the Penitentiary.

"Behind the Bars: 31498," is the title of an autobiographical book I wrote while I was a government prisoner in the immense penitentiary at Columbus, Ohio; the figures "31-498" being my prison number.

Nothing else can so give one an idea of my eventful life as does this book.

It is neatly bound and seems to be regarded as quite readable.

For sale at this office—Price \$1.00, or club at a premium for every 5 on given at the 50-cent rate.

CHARLES C. MOORE.

## A Good Route to Try



It traverses a territory rich in undeveloped resources; a territory containing unlimited possibilities for agriculture, horticulture, stock raising, mining and manufacturing. And last, but not least, it is

## The Scenic Route for Tourists.

The Frisco System now offers the traveling public excellent service and fast time—

Between St. Louis and Kansas City and points in Missouri, Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the Southwest.

Between Kansas City and points in Tennessee, Alabama, Mississippi, Georgia, Florida and the Southeast.

Between Birmingham and Memphis and points in Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the West and Southwest.

Full information as to route and rates cheerfully furnished upon application to any representative of the Company, or to

Passenger Traffic Department,  
Commercial Building,  
Saint Louis.

## LEXINGTON &amp; EASTERN RAILWAY COMPANY.

Time Table.	No. 2, Daily		No. 4, Daily	
	Ex. Sunday	No. 2, Daily	Ex. Sunday	No. 4, Daily
		p. m.		a. m.
Lv. Lexington		2:25		7:45
Lv. Winchester		3:10		8:25
Lv. B'tville Junction		5:11		10:29
Ar. Jackson		6:15		11:30
Ar. Cannel City				12:45

Westbound.  
No. 1, Daily  
Ex. Sunday  
a. m.

Lv. Cannel City  
Lv. Jackson  
Lv. B'tville Junction  
Lv. Winchester  
Ar. Lexington

Nos. 3 and 4 make close connection at O. & K. Junction for Cannel City and points on Ohio & Kentucky Railway.

Nos. 1 and 2 connect at L. & E. Junction with Chesapeake & Ohio for Mt. Sterling and local points.

Nos. 1, 2, 3, and 4 connect daily except Sunday at Beattyville Junction with L. & A. Railway for Beattyville.

J. R. BARR, Gen. Mgr.

CHAS. SCOTT, G. P. A.

T. R. MORGAN, S. P. A.



## Going South?

If so, you secure many advantages by going via Cincinnati, the Queen & Crescent Route and Southern Ry. Its fast trains penetrate every part of the Central South, 24 hour schedule Cincinnati to Jacksonville and New Orleans, 9 hours to Chattanooga, 28 hours to New York, 36 hours to Port Tampa. Observation, parlor and cafe cars—free reclining chairs—Through Pullmans to all important Southern cities.

Our booklet tell you the advantages we offer over other routes, and give out for free asking. May and 17—ask about it.

W. G. HENDERSON, G. P. A., CINCINNATI.